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EDITORIAL NOTES.

We are glad to see the latest work of our indefatigable friend, Dr. G. H. Rouse of Calcutta, entitled "Old Testament criticism in New Testament Light." The author is not unfriendly to Higher Criticism of the kind that seeks the truth, but deals unsparing blows where criticism is of the destructive sort. Beginning with the basis that Jesus Christ made no mistakes, he canvasses the whole subject of the integrity of the Scriptures and shows that Christians have no reason to fear the overthrow of the truth as it is in the Gospels. We have no need to adopt "a baseless theory of interpretation in order to meet an imaginary difficulty, and a theory which introduces serious real difficulties."

On the other side we have simply to take the Bible as it is, as a plain straightforward history, substantially true from beginning to end; and the old belief that it is perfectly true has not been disproved. We have endeavoured to show that we have a united Old Testament, the Law, and the Prophets dwelling in harmony together, in it, and both in harmony with the other books; and then, when Christ comes, He joins the Law and the Prophets with his own Gospel teaching, which fulfils them both, and thus the two harmonious Testaments blend together in the one perfect Word of God.

We recommend all Missionaries and Christian friends who can read English to read this book. It is published at the Baptist Mission Press, Calcutta. Price 8 as.

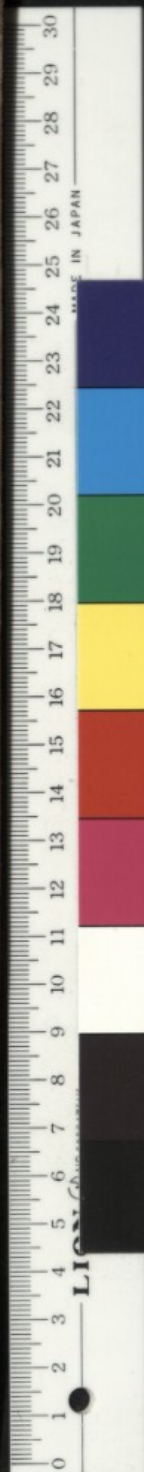
Our Arya friends are greatly disturbed by the conversion of "a sub-judge and a Lady Doctor" in the Jeypore State from Hinduism to Christianity. The following words have been evoked by this strange incident from the pen of the *Arya Patrika*:

"Our remarks about the Christian propaganda and their bad influence would be evident from the fact that hardly a month passes, before we hear that the Christians kidnap-

ped a girl here, and christianised a Hindu there. In the present case the converts were a sub-judge and a Lady Doctor of the State. The Raja has rightly dealt with them, and has suspended them from service, with the result that the Gaud community, to which both of them belonged, was obliged to resolve not to send their children in mission schools in future, nor to allow admittance to the missionary ladies in their household, to teach the needle work and Christian prayers to the minor girls. We hope the Sanatanis would take lessons therefrom and pass like resolutions in their own communities. Let the readers enjoy the full tale told by the Jeypur correspondent of the *Mahratta*:-

"The missionaries nowhere make themselves popular and their very profession smells ill odour on the face. As elsewhere in India, the missionaries are working havoc even in Rajputana. Not only this, but their evil influence is keenly felt in the very heart of the city of Jaipur, the prominent capital of a premier Hindu State. There are at present 2 Missionary schools, one church and a little bit of the Salvation Army here. These things do not fail to extend their evil influence on the public. Last month, through the influence of Rev. Mr. Macalister, the local missionary, one Mr. Ganpat Lal—Joseph Ganpat, as I may with propriety style him—and one Lady Doctor, Jankibai were admitted into the fold of Christ. Both of them belong to the Gaud community of Brahmans. Mr. Joseph Ganpat is a Sub-Judge in the State and Jankibai is on plague duty at Bandikui—both of them are now suspended from the State Service. This has made a great stir in the Gaud community. In an extraordinary meeting, they have passed two important resolutions. (1) No Gaud parent should send his children to any missionary school. (2) At present missionary ladies visit their houses to teach embroidery and needle-work to the fair sex; they are not to be allowed to do so in future."

It is to be hoped that our Hindu friends will yet learn to exercise a more tolerant spirit. Boycotting converts to another religion and every form of persecution will eventually further the cause of true religion. Christianity thrives best in times of persecution.



The true principle of social and religious reform has been adopted by Japan. The following statement tells us the secret of Japan's marvellous growth:

"Japan is showing increasing interest in education and is making strenuous efforts to extinguish illiteracy within her domain. She has brainy and progressive men of fine culture and great grasp of public affairs, and she seeks to bring the masses up to a higher average of intelligence. The latest annual report of the Minister of Education, Baron Kikuchi Dairoku, who, thirty years ago, graduated at the University of Cambridge with high honors, shows that the percentage of children of school age receiving elementary instruction is over 90 per cent, for boys, and 71 per cent for girls. The elementary schools have 27,000 pupils, while there are over 4,683,000 children in all the schools. There are nearly 93,000 teachers. Special attention is being given to increased appliances and to hygienic improvements. Seven secondary schools offer courses preparatory to the universities. There are also a number of special schools, in which the languages and fine arts are taught, or in which students can acquire knowledge of a practical character in agriculture or in technical pursuits. The two great universities are worthy of the name and are a source of power. These are interesting and telling facts, and speak volumes for Japan's intellectual capacity and activity."

An American writer seriously believes that if war should break out between Russia and Japan, that Japan would almost certainly defeat her gigantic rival, first because her navy in the Eastern Seas is more powerful than that of Russia. Being more at hand she could throw her army into Korea and marching north cut the Siberian Railway and then fall upon the Russian Army of the East. Success would depend upon her ability to defeat that army. This would be possible if she were able to arouse the Chinese to rise and drive out the Russian from China altogether. Whether such a scheme be feasible or not, we seem to be upon the verge of a great war in the far east.

"Sir Henry M. Stanley, who found the missionary explorer, Livingstone, once told this story of his conversion:

"In 1871 I went to Africa as prejudiced against religion as the worst infidel in London. To a reporter like myself, who had only to deal with wars, mass meetings and political gatherings, sentimental matters were quite out of my province. But there came to me a long time for reflection. I was out there away from a worldly world. I saw this solitary old man there, and I asked myself, 'Why does he stop here? What is it that inspires him? For months after we met I found myself listening to him, wondering at the old man carrying out the words, 'Leave all and follow me.' But little by little, seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it."

Question and Answer.

We can understand that our Krishna is the same Saviour as your Jesus; but why do you say that Jesus is the only Saviour in the world?

JOGENDRA NATH DUTT,
Bhawanipore.

Answer. It seems a very extraordinary thing to say that Krishna is the same Saviour as Jesus. Men do not say that Shakespeare is the same man as Kalidasa, or Valmiki the same man as Homer. Why then do you confound two such distinct individuals as Krishna the Kshatriya Prince, and Jesus the Jewish Carpenter?

We suppose you mean to say that God was incarnate in Krishna, and again became incarnate in Jesus; and I suppose you mean that the similarity which can be traced between several *stokas* in the *Gita* and several verses in the Gospels is proof that the author is the same being. Such ideas are often expressed by Hindus. Unfortunately, when we test such statements, they are found to be altogether untenable. For there is the clearest proof possible that Krishna did not utter the teaching of the *Gita*, and did not claim to be God at all, and that the *Gita* is the work of a Hindu philosopher who lived 1000 years after the great battle of Kurukshetra (see "The Inquirer" for March). Krishna was a man, never claimed to be more than a man; it was only many centuries after he was dead that people began to worship him, and many centuries later still that the *Gita* was composed.

On the other hand we have clear historical evidence that Jesus, the Jew, who lived in Palestine at the beginning of our era, declared himself to be the Son of God and the Saviour of the world. Before His crucifixion He told his disciples that He was about to die on the cross and that that death of His would form the ground for the forgiveness of their sins.

In support of these claims of Jesus who have all the experience of the Christian church for nearly 1900 years. Thousands of men and women have, through Christ, been drawn away from sin and have been enabled to live a good and holy life. They have experienced in their own persons the very blessings which Christ promised to those who should follow him. They have found all his words true and faithful; they have found all his teaching so stimulative and healthful that through it they have obtained much help in their spiritual life and they have found His death upon the cross precisely what he said it was, namely the basis of their forgiveness and the beginning of a new life.

Now when we find on the one hand that the statement, that Krishna claimed to be God incarnate, is utterly false, and on the other this extraordinary fact, that Jesus did claim to be the Saviour of the whole world; when we realise that no other man that ever lived has made such a claim, and that Christians have experienced the truth of Christ's power to save, it does not seem strange that we should come to the conclusion that he is the only Saviour.

Before closing we had better add this, that in the *Gita* Krishna is represented as justifying the worship of many gods and as speaking in favour of caste. Now it is totally impossible for anyone who knows the mind and the teaching of Jesus to believe that He could ever have uttered any such teaching as this. Turn to the Bible and read it sincerely, and see whether this is not true.

The Inquirer.

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.—Longfellow.

Current Thought and Incident.

Three Great Trusts.

An address given to Indian University Students on Jan. 30th, 1903, at the Overtown Hall 86 College St., Calcutta, by Maurice Gregory of London under the auspices of the Calcutta Metropolitan Temperance and Purity Association. The Chair was taken by Kali Charan Banerji, Esq., Officiating Registrar of the Calcutta University, and late member of the Bengal Legislative Council.)

I always feel it a great honour to address a meeting of students, and a peculiar honour to address a meeting of Indian students. As I shall show later on in my remarks, I am one of those who believe in the brilliant future before this continent of nations known as India, when once its peoples discover and follow the social laws which have made other nations great and powerful.

The subject on which I am about to address you is one that has taken me widely over the world during recent years, having visited three hundred towns and country centres in England as well as paying fifteen visits to the Continent of Europe, and two visits to America. This is the third time that I have been to India.

I have always found it very helpful, in every new country or place I visit, to find out first of all, all the good points that I can about the people. And one of the many good traits about you Indian people, is the fact that, generally speaking, once property is definitely placed in the care of an *employee* it is absolutely safe, and is guarded as jealously and honestly as though it were his own. I have often surprised my English friends by telling them of the absolute safety there is, in sending 10,000 rupees to the bank by the hands of a messenger, who, perhaps, is getting Rs 15 a month or less. I believe I am also right in saying that fraud or embezzlement amongst the thousands of Indian clerks in banks and offices and Government establishments is comparatively exceedingly rare.

It is this great and praiseworthy element of the Indian character which has given me the title of my address to night, "Three Great Trusts," and these three trusts are the greatest earthly trusts that God confides to the care of a man.

1st. His own body.

2nd. His wife.

3rd. His children.

The first of these three trusts is one which God has given to every man in this audience to night.

Yourself, Your Own Body.

Through your eyes, your ears, and your brain you know that this world exists, and that you exist yourself. With your tongue by speaking, and your hand by writing, you are able to communicate with your fellow-men, and they with you. Your feet take you from place to place, and you are able to learn more and more from actual experience of the world and those who dwell in it. There is nothing of greater earthly importance to you than your body.

The Brain.

And no part of your body is of more importance to you as students, than your brain, and I want to say something to you about the care of the brain, and how you may make the most of it, for yourselves and for the good of the others. I do not want to flatter you, gentlemen. Flattery is far from my thoughts. But it is necessary in order to add emphasis to what I am going to say presently to state that I verily believe that some of the finest brains

in the world are to be found right here in Bengal. I have been a reader at the greatest library in the world, at the British Museum in London, for seventeen years, and hold one of the old "life tickets" for that incomparable institution. I have admired many a time, as hundreds of others have done, the splendid collection of old Roman busts that you find there. This is the fifth time I have been to Calcutta, and every time, as I scan the faces of the crowds I meet of your lawyers and your university men with their toga-like shawls thrown round their shoulders, I see the almost exact reproduction of the fine heads of the old Roman philosophers and statesmen. There is nothing very extraordinary in this, from a scientific point of view, for we are Aryans all, Romans, English and Bengalis. But my point is this, that special brain power always means special liability to injury of such brains.

Intoxicating Drinks.

We have a tale in England of a man who was boasting of how many glasses of brandy he could take without getting drunk. An old Quaker who was standing by said, "Friend, that was so many glasses of brandy trying to find thy brain, and could not!" It will be an awful thing for some of you men if you give up your teetotalism. There are many Englishmen and Americans with fine brains and highly-strung nervous temperaments who are maddened by a single glass of spirits, whilst men with coarser brains are able to take several times that quantity without showing it.

Intoxicating Drugs.

The same is true in even a greater degree of intoxicating drugs. I have seen sometimes in Indian newspapers, advertisements of medicines to help men to pass examinations. The men who sell such medicines, and who advertise them, ought to be imprisoned. It is possible to whip up the brain, like an exhausted horse, to do a little more work by means of opium or some such preparation, and thus get over the examination, but what is the good of getting the degree in this manner, if the medicine leaves such a fool, as it surely will, that neither Government or any one else will employ you. If you have got a good brain, you cannot afford to touch such things.

Smoking.

I cannot pass from this subject without saying a few words about smoking. I have never smoked myself, and do not intend to begin. It is one want the less, and I am sure I am none the worse without it. At the same time there are better men than I am amongst my friends who do smoke—moderately—and I do not know that, looked at from the physiological standpoint, there is more harm in a single cigar than there is in a cup of tea. But the other day I was coming down from Delhi with an Indian gentleman, who seemed to be smoking the whole twenty-four hours through. I know he was smoking all day, and half a dozen times in the night when I woke up I saw the burning end of his cigar in the darkness. We may be sure that that man would make no great mark in the world as a brain-worker. There was an Englishman just the same in the train when I went from Bombay to Madras, and at one station I helped the poor fellow staggering into the train. He said he had sun-stroke, but a doctor who examined him said he had "tobacco heart," a very different thing. If you smoke like that, you had much better give up tobacco altogether. Every sensible man would tell you that, whether he is a smoker or a non-smoker himself.

Licentious Books and Talk.

Now I come to a very important subject. If you have a brain like a pig, or pariah dog, licentious books or conversation may not do you much harm from a physical

point of view. But if you have a good, sound, healthy human brain, nothing can do you more harm. I was walking in one of your Calcutta parks the other day, and stopped at where a man was selling books. Two students were looking at one in Bengali. After they were gone I picked it up and found, from about a dozen pictures in it, that it was a most licentious publication. I said to the bookseller, "You sell this book to a student for a few annas profit to yourself, but have you ever considered what that book is likely to cost his father? The body is just about to pass an examination. He buys that book. It spoils his brain. He loses his examination, and his father loses the hundreds of rupees he has spent on him and perhaps the boy lends the book to half-a-dozen other boys, who in like manner lose their examinations and their fathers lose all their rupees, and have a lot of worthless sons on their hands. If I were you I would burn that book, and save all that ruin." An Indian gentleman who was by, supported what I said, and added, "The debasement of the boys is worse than the loss of the rupees."

Of course, what is true about licentious books is true also about licentious talk and licentious imaginations. Some men who are perhaps ashamed to visit a house of ill-fame, make private houses of ill-fame, so to speak, of their brains. God sees no difference in the two sins,* and there is not much difference in the evil effects on the brain itself.

Eating and Drinking.

I have already referred to the effect of intoxicating drinks and drugs on the brain. There is another matter that is of importance to gentlemen rather older than yourselves, but to which I might as well refer, for, possibly, the future guidance of some of you. There are some Bengalis, and some Englishmen, and an increasing number of Americans, who at or about the ages of thirty, thirty-five or forty, begin to lose much of their mental and physical energy, and in consequence their usefulness, through becoming stouter than they ought to be. In the great majority of instances the remedy is very simple. I know an Englishman very well, whose father and grandfather before him were very stout, and who at the age of forty began to follow in their footsteps in this matter. He went to his family doctor, who told him that there was nothing more simple. He could use bean food of all kinds, but must avoid all fatty and oily foods, all milk and butter and cheese, and all sugar, cut down his farinaceous food to as low a point as possible, avoid potatoes, and use green vegetables, and he would soon bring himself down to the proper weight, and having done that he could very moderately use all these things again. All these foods are, of course, most wholesome to most people.

The Englishman in question brought down weight 29½ lb; (15 seers) in four months, and recovered all his old activity of brain and body. The physiological action in these cases is that the accumulation of fat presses upon the blood vessels, which not only gives more work for the heart to do, but less blood goes to feed the brain, which in consequence is able to do less work.

To be concluded next week.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort.—Sir Humphry Davy.

How hard it is for us quietly to wait for God! We are too apt to outrun him; to forestall the quiet unfolding of his purpose; and to snatch at promised blessings before they are ripe.—Rev. F. B. Meyer.

* Christians may refer to Matthew v: 27-28.

HOW TO BE SAVED?

"Except a man be born again he cannot see the Kingdom of God."

How can a man be born again? What must he do to be saved? Let us notice one or two common errors with regard to the way of salvation. In the first place then,

1. *We are not saved by Religious forms or ceremonies*—The Jew thought he was saved by his religious privileges, by circumcision, the passover and sacrifices. But God says, "Neither is circumcision anything nor uncircumcision, but a new creature." We must be born again. We must have a new nature. God looks on the heart, not outward forms. A Hindu who separates religion and morality, who goes through the outward forms of rubbing ashes, bathing in the Ganges, and yet lives in sin is not saved by his ceremonies. Neither is a nominal Christian who trusts to his Christian birth and privileges. You may have been baptized, you may have taken the Holy Communion, you may say your prayers or outwardly confess your sins with your lips, and, yet your heart may be far from God and you may be dead in trespasses and sins.

These Christian privileges are most helpful and necessary for those who are saved but they cannot save a man. Judas, Ananias, Simon Magus had been baptized but they were unsaved because their hearts were not right before God. The Bible says also that if we take the Lord's Supper unworthily—if an unsaved man takes it—instead of saving him he is eating and drinking judgment to himself. Thousands of nominal Christians, who have been baptized and take the Communion are to-day living in sin, unsaved, for, "Except a man be born again he cannot see the Kingdom of God."

2. *We are not saved by good works*.—God says in his word "By works shall no flesh be justified." Not by works of righteousness which we have done, but according to His mercy He saved us." By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast." (Gal. ii. 16; Titus iii. 5; Eph. ii. 8). That is, no man is saved by his own

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efforts, or by his own merits. The man who says, "I am no worse than others," or "I do as nearly right as I can and I hope it will all come out right somehow," shows that he is trusting to his own goodness and that he does not know the way of Salvation. You are not saved by being good, but by accepting Christ as your Saviour. Nicodemus was a good man. He had lived a moral life, and a religious life. He went to the House of God every Sabbath. He read his Bible regularly, for he was a teacher of Israel. He said his prayers. He gave a tenth of his money to God. Yet he was not saved, because he was not born again. Are you born again? You may be as good as Nicodemus and yet not be born again. You may lead as moral a life as the Pharisees and yet not be saved.

3. *We are not saved by "faith without works."*—"Faith without works is dead." (James ii. 17). You may know all about Christ intellectually, you may be able to quote scripture, to repeat the Lord's Prayer and the Apostle's Creed and yet not be saved. You may believe that Jesus is the Son of God and the Saviour of the World as much as Judas did, or as the devils who believe and tremble; you may admit like Nicodemus that Jesus was come from God, but, like him, if you are not born again you cannot be saved. The question is, is your life right? Do you lead a pure life, an honest life, a spiritual life, or are you worldly, and selfish and cold? True faith will always show itself by works, and a man's life will be consistent. As the fruit shows what the root is, our life will reveal what our faith is. We do good works *because* we are saved, not in order to be saved.

In conclusion, a man is not saved by outward religious forms, not by his own good works or merit, nor by a dead, cold faith, but he is saved by receiving Christ as his Saviour, by getting new life from Him, by being born again. You must put away your sin and you must receive Christ, for there are

TWO CONDITIONS OF SALVATION.

1. *Repent and put away your sin*—"Who His own self bore our sins in His body on the tree, that we, having died unto sins might live unto righteousness." (1 Pet. ii. 24). It does not say that He died to forgive your sin merely or that He shall save His people in their sins, but, "He shall save His people from their sins." He died to bear your sins that you might not live any longer in sin. You must come to God as a poor lost sinner and confess that you have left God, disbelieved Christ, grieved the Holy Spirit who has pleaded with you, and lived in sin. You must cry, "God be merciful to me a sinner." You must hate your sin and repent and turn from it, "For except ye repent ye shall all likewise perish." In prayer, by faith, place your sin upon Christ who died to bear your sin. As the guilty sinner under the law brought the lamb without blemish, placed his hand upon the head of the lamb, confessed his sin and offered that sacrifice of the lamb of God in place of his own life, so do you place your hand in silent prayer, upon the head of Him who bore your sins as the Lamb of God, in His own body on the tree. Just pray and confess your sins to God and ask Him to cleanse you in the precious blood of Christ. He will save you now.

"If the Son shall make you free (from sin) ye shall be free indeed." Are you free from the power of sin? If not ask Him to save you to day.

(2) *Believe, and receive Christ into your heart*—"But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name." (John i. 12). The moment you receive Christ into your heart you become a child of God, for "He that

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hath the Son (of God, in his heart) hath the life; he that hath not the Son of God hath not life." (Read John v. 9-13). Christ will really live in your heart and keep you from sin. Is He living in your heart right now? If not, you are without eternal life. But will He come into your sinful heart and live there? Yes, He has promised it, for He Himself says, "Behold I stand at the door (of your heart) and knock; if any man hear my voice and open the door, I will come in to him." (Rev. iii. 20).

He knocks, He seeks to enter your life, He longs to forgive you and keep you from sin. Will you believe Him, will you receive Him? "He that believeth not God hath made Him a liar." Do not continue in unbelief and sin, do not stay away from God, but say "I will arise and go unto my Father." Kneel down just now and do these two things. Confess your sins, place them upon Christ who died for you and turn from them to day; for, "Except a man be born again he cannot see the kingdom of God." Now ask Christ to come unto your heart as your Saviour and Master, for He has said, "Him that cometh to me I will in no wise cast out."

YOU CAN BE SAVED THIS MOMENT.

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A NOTED EXPLORER.

Paul du Chaillu, the explorer and writer, who died last week, was the first white person to discover that the giraffe was a real and not a mythical animal. For years, when the black men in the interior of Africa told of the peculiar creature with long neck and spotted hide, travelers disbelieved the tales. But when du Chaillu found a hut whose roof was made of spotted skins, he resolved to find the strange beast and to learn more of its habits. Suddenly he came across three giraffes that his dogs had cornered, and shot one to save one of the dogs which was in danger of being licked to death. The other two giraffes escaped, but the skin of the one captured was carefully mounted, and preserved as a natural curiosity. It was eighteen feet in height. How nearly could such a creature stand in the sitting-room of an ordinary house?

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London, Sept. 9.

It is estimated at Sofia that one hundred and fifty thousand women, children and old men are hiding in the forests and mountains of Macedonia. The Turks are stated to be burning the forests, and killing the fugitives whenever they attempt to escape the flames.

ESTIMATE OF MASSACRED BULGARIANS.

According to Bulgarian accounts, from thirty to fifty thousand Bulgarian inhabitants of Monastir are believed to have been massacred by the Turks.

The stories of massacres from Sofia are regarded with more incredulity.

AUTHORITIES BLAMED.

London, Sept. 9.

Admiral Cotton reports to Washington that the Beirut riot was due to the animosity of the Musalmans towards native Christians, and failure of the authorities to check crimes. The Turkish authorities, he says, have facilitated his investigations and promised to send a thousand more troops to Beirut.

The Ambassadors at Constantinople strongly remonstrated with the Porte regarding the condition of Beirut. The Vali of Damascus has arrived at Beirut with troops.

EMPEROR WILLIAM'S VISIT TO VIENNA.

London, Sept. 10.

Though it was originally decided that Count von Buelow should not accompany the Emperor William on his impending visit to Vienna, it is announced that he will. The change is considered significant of the increasing gravity attributed to the situation in Turkey.

EVACUATION DATES.

London, Sept. 10.

The Times' Peking correspondent says that Russia imposes other conditions as regards Manchuria to which China strongly objects, including allowing Russian landing stages on the Sungari river and the right of guarding them with Russian troops. Russia specifies that the time of evacuation of Kirin will be four months and Heilungkiang a year after the evacuation of Mukden.

BRITISH TROOPS FIRED ON

London, Sept. 10.

One hundred men of the Hampshires and one hundred of the 23rd Bombay Infantry escorting a surveying party into the Aden Hinterland were fired on by a village. A native surveyor was killed and a sepoy wounded. The troops blew up the village and killed some Arabs there.

CORRESPONDENCE WITH BRITAIN.

London, Sept. 10.

Correspondence is proceeding between Washington and London regarding an American warship's seizure of islands in the vicinity of Sandakan and Darvel Bey, Borneo.

THE BEIRUT RIOT.

London, Sept. 10.

The Vali of Beirut has been dismissed, and the Vali of Damascus replaces him.

LETTER FROM LORD ROSEBURY.

London, Sept. 11.

A letter has appeared from Lord Rosebery which says that with the report of the War Commission in their hands, there is danger of foreign statesmen holding Great Britain cheap, meaning an increased risk of war. No time, he says, must be lost in remedying this. Whatever the departmental responsibility, it in nowise diminishes the collective responsibility of the Cabinet. The nation itself is also responsible and must exert its constitutional powers.

LORD KITCHENER SUGGESTED AS WAR OFFICE REFORMER.

As regards the remedy, we fortunately possess means for

crises, and should give Lord Kitchener the fullest authority to re-organise the War Office system, possibly on similar lines to the Navy.

THE TURKS ON INTERVENTION.

London, Sept. 11.

Turkish functionaries in Macedonia openly scoff at the idea of European intervention, declaring that if Europe intervenes with an armed force they will immediately burn, destroy and massacre wholesale, leaving only the bare field for the invaders.

MACEDONIANS ON REPRISALS.

The Macedonian organisations have issued a note holding the Powers responsible for inevitable reprisals by rebels for Turkish excesses.

TURKISH FORTIFICATIONS.

A Turkish trade has issued orders for the repair or reconstruction of fortifications at Adrianople, Chatalja, Erzeroum and the Bosphorus.

BULGARIA ON TURKISH EXCESSES.

M. Petroff, the Bulgarian Premier, has informally intimated to the Powers that unless Turkish excesses in Macedonia are restrained, Bulgaria must depart from her attitude of strict neutrality.

MASSACRE OF SURRENDERED INSURGENTS.

A Consular report from Salonika states that three hundred insurgents at Kastoria, after surrendering, were massacred by the Turks.

THE U. S. SEIZURE DARYEL BAY.

London, Sept. 11.

Britain has made representations at Washington regarding the seizure of the island in Darvel Bay, which the Americans claim as having been formerly Spanish.

VISIT OF A NAVAL SQUADRON.

A Squadron from the Home fleet will shortly proceed to the United States on a visit of courtesy.

TURKISH METHODS.

London, Sept. 12.

Reports from Adrianople received at Sofia indicate that the Turks are employing similar measures to those in Macedonia to suppress the outbreak.

AUSTRIAN ATTITUDE.

It is stated that the Austrian Government has stopped ten million cartridges ordered by the Bulgarian Government.

BULGARIAN LOSSES.

It is officially stated at Salonika that in the fight on Thursday at Rusna, 103 Bulgarians were killed.

REPORTED BULGARIAN MOBILISATION.

It is reported at Sofia that the Ministry has decided to mobilise the first and second divisions of the Bulgarian army quartered at Sofia and Philippolis respectively.

THE BULGARIAN APPEAL TO THE POWERS.

London, Sept. 15.

The Bulgarian Government, in a Note to the Great Powers, declares that Turkey has mobilised the whole of her army, which cannot possibly be for the sole purpose of suppressing the revolution. Bulgaria appeals to Europe to prevent massacres and arrest Turkey's mobilisation; and states that unless the Powers intervene in time Bulgaria will be forced to take such measures as she deems necessary.

Russian Press Opinion—The *Nove Vremya* urges the absolute necessity of ending Turkish devastation and cruelties in Macedonia, and advocates attaching Russian or Austrian officers to each of the Turkish repressive expeditions.

Austro-Russian Remonstrances—The Bulgarian Note to the Powers, dated the 13th instant, was announced at Constantinople yesterday. The Austrian and Russian Embassies made serious representations to both the Porte and the Palace regarding the horrible excesses of the troops, especially the Albanian regiment, in the Vilayet of Monastir and Adrianople.

Bulgarian Note to Turkey—Bulgaria, on the 12th instant, addressed a Note to the Porte refuting letters and accusations that the insurrection was the work of Bulgarian bands, and declaring that the movement was due to Ottoman regiments and persecutions and that the present situation would possibly end in a catastrophe disastrous to both countries.

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